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# Azan (Adhan) and Iqamah, The Islamic Calls To Prayer

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## Azan (adhan, athan) and Iqamah (iqama):

Before a Muslim performs their fard salat in congregation they are advised to call the azan and iqamah. The evidence for performing the azan and iqamah is a hadith collected by Bukhari wherein Ibn 'Umar narrated: **"When the Muslims arrived at Medina, they used to assemble for the prayer, and used to guess the time for it. During those days, the practice of Adhan for the prayers had not been introduced yet. Once they discussed this problem regarding the call for prayer. Some people suggested the use of a bell like the Christians, others proposed a trumpet like the horn used by the Jews, but 'Umar was the first to suggest that a man should call (the people) for the prayer; so Allah's Apostle**

**(P.B.U.H.) ordered Bilal to get up and pronounce the Adhan for prayers**." In addition, another hadith collected by Bukhari, narrated by Anas regarding the method of performing the azan and iqamah reports: "**Bilal was ordered to repeat the wording of the Adhan for prayers twice (in a slow-paced rhythm to inform the Muslims that the time for a particular salat was in), and to pronounce the wording of the Iqama once (in a faster-paced rhythm to inform the Muslims that they should arrange themselves in rows because the salat was actually starting), except the words:'Qad-qamat-is-Salat' (which are to be repeated twice).**" Furthermore, the specific wording of the azan and iqamah are detailed in a hadith collected by Ibn Majah wherein it was narrated that Abdullah bin Zaid bin Abd Rabbihi reportedly said: "**I was sleeping when I saw a man carrying a naqoose in his hands, and I said, Servant of Allah will you sell this to me?' When he said what I would do with it? I replied, that we would use it to call the people to prayer. He said 'Shall I not guide you to something better than that?' I replied, 'Certainly', so he told me to say: 'Allahu Akbar, Allahu Akbar, Allahu Akbar, Allahu Akbar, Ash hadu an la ilaha illal lah, ash hadu an la ilaha illal lah, Ash hadu an-na Muhammadar rasulul-lah, Ash hadu an-na Muhammadar rasulul-lah, hayya 'alas, salah, hayya 'alas salah, hayya 'alal falah, hayya 'alal-falah Allahu Akbar; Allahu Akbar, La i la ha illal lah.' After the Azan the stranger kept**

**quiet for a while and then said, 'When the congregation is ready, you should say (iqamah):'Allahu Akbar, Allahu Akbar, Ash hadu an la lilaha illal lah, Ash hadu an-na Muham-madar rasulul-lah, hayya 'alas salah, hayya 'alal falah, qad qama tis salah, qad qama tis salah, Allahu Akbar, Allahu Akbar, la i la ha illal lah.' When I told Allah's Messenger (P.B.U.H.) in the morning what I had seen, he said, 'It is a true vision, insha-Allah, so get up along with Bilal, and when you have taught him what you have seen let him use it in making the call to prayer, for he has a stronger voice than you have.' So I got up along with Bilal and began to teach it to him, and he used it in making the call to prayer. Umar bin al-Khattab heard this when he was in his house, and he came out trailing his cloak and said, 'Messenger of Allah (P.B.U.H.), by Him who has sent you with the truth, I have seen the same kind of thing as has been revealed.' To this Allah's Messenger (P.B.U.H.) replied, 'Praise be to Allah!'"**

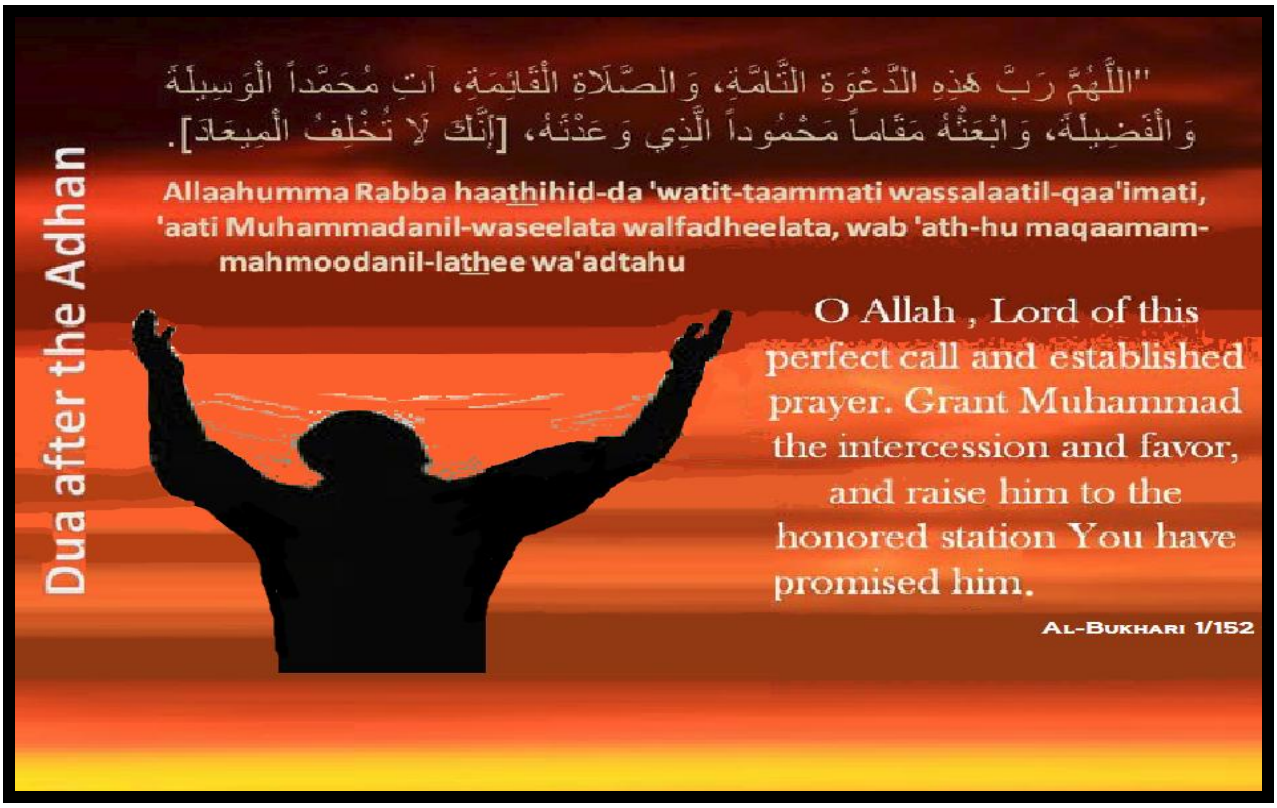
Based on the above mentioned ahadith, the wording for the azan and iqamah reads as follows:

**Azan:** Allahu Akbar, Allahu Akbar, Allahu Akbar, Allahu Akbar, Ash hadu an la ilaha illal lah, ash hadu an la ilaha illal lah, Ash hadu an-na Muhammadar rasulul-lah, Ash hadu an-na Muhammadar rasulul-lah, hayya 'alas, salah, hayya 'alas salah, hayya 'alal

falah, hayya 'alal-falah Allahu Akbar; Allahu Akbar, La i la ha illal lah.

It is also important to note that after hearing the words of the azan being pronounced by the muaddin (caller to prayer), one should repeat the words after hearing them, and make duah (invocation) to Allah that the Prophet Mohammed (P.B.U.H.) receives the highest station in paradise. The evidence for this instruction is a hadith collected by Imam Muslim wherein Umar b. al-Khattab reported: "**The Messenger of Allah (P.B.U.H.) said: When the Mu'adhdhin says: Allah is the Greatest, Allah is the Greatest, one of you should make this response: Allah is the Greatest, Allah is the Greatest; (and when the Mu'adhdhin) says: I testify that there is no god but Allah, one should respond: I testify that there is no god but Allah, and when he says: I testify that Muhammad is the Messenger of Allah, one should make a response: I testify that Muhammad is Allah's Messenger. When he (the Mu'adhdhin) says: Come to prayer, one should make a response: There is no might and no power except with Allah. When he (the Mu'adhdhin) says: Come to salvation, one should respond: There is no might and no power except with Allah, and when he (the Mu'adhdhin) says: Allah is the Greatest, Allah is the Greatest, then make a response: Allah is the Greatest, Allah is the Greatest. When he (the Mu'adhdhin) says: There is no god but**

**Allah, the one who makes a response from the heart saying: 'There is no god but Allah,' will enter Paradise."** Furthermore, the evidence for invoking blessings upon the Prophet (P.B.U.H.) is recorded in another hadith in the collection of Imam Muslim wherein Abdullah b. Amr b. al-As reportedly said: **"Allah's Messenger (P.B.U.H.) said: 'When you hear the Mu'adhdhin, repeat what he says, then invoke a blessing on me, for everyone who invokes a blessing on me will receive ten blessings from Allah; then beg from Allah al-Wasila for me, which is a rank in Paradise fitting for only one of Allah's servants, and I hope that I may be that one. If anyone asks that I be given the Wasila, he will be assured of my intercession.'"**


Dua after the Adhan
"اللَّهُمَّ رَبَّ هذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلَاةِ الْقَائِمَةِ، آتِ مُحَمَّداً الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَاماً مَحْمُوداً الَّذِي وَعَدْتَهُ، [إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ].
Allaahumma Rabba haathihid-da 'watit-taammati wassalaatil-qaa'imati, 'aati Muhammadanil-waseelata walfadheelata, wab 'ath-hu maqaamam-mahmoodanil-lathee wa'adtahu
O Allah , Lord of this perfect call and established prayer. Grant Muhammad the intercession and favor, and raise him to the honored station You have promised him.
Al-Bukhari 1/152

**Iqamah:** Allahu Akbar, Allahu Akbar, Ash hadu an la lilaha illal lah, Ash hadu an-na Muham-madar rasulul-lah, hayya 'alas salah, hayya 'alal falah, qad qama tis salah, qad qama tis salah, Allahu Akbar, Allahu Akbar, la i la ha illal lah.

After the iqamah has been called, the muktadi (those following the Imam in the salat) should wait to be instructed to stand and assemble for prayer by the Imam (individual leading the salat). The evidence for this instruction is a hadith collected by bukhari wherein Abdullah bin Abi narrated: "**Qatada, My father said, 'Allah's Apostle (P.B.U.H.) said, 'If the Iqama is pronounced, then do not stand for the prayer till you see me (the Imam in front of you) and do it calmly.'"**

It is also important to note that according to the Prophetic tradition, there are three ways to perform the adhan and iqamah. The three ways to perform each act of worship are as follows:

## Azan (Adhan):

1. Make four takbirs at the beginning and say the rest of the phrases twice, without any repetition, except for the last statement of la illaha illa-lah. So, the adhan would be made up of fifteen phrases, as stated in the hadith of Abdullah bin Zaid bin Abd Rabbihi.

**Method #1:**

Allah is the greatest,

Allah is the greatest,

Allah is the greatest,

Allah is the greatest,

I testify that there is no god except Allah,

I testify that there is no god except Allah,

I testify that Muhammad is Allah's Messenger,

I testify that Muhammad is Allah's Messenger,

Come to prayer,

Come to prayer,

Come to success,

Come to success,

Allah is the greatest,

Allah is the greatest,

There is not god except Allah.

**Allahu Akbar,**

**Allahu Akbar,**

**Allahu Akbar,**

**Allahu Akbar,**

**Ash hadu an la ilaha illal lah,**

**ash hadu an la ilaha illal lah,**

**Ash hadu an-na Muhammadar rasulul-lah,**

**Ash hadu an-na Muhammadar rasulul-lah,**

**hayya 'alas, salah,**

**hayya 'alas salah,**

**hayya 'alal falah,**

**hayya 'alal-falah,**

**Allahu Akbar,**

**Allahu Akbar,**

**La i la ha illal lah.**

2. The second method consists of making four takbirs and then repeating ashhadu an la ilaha illal-lah, twice, and ashhadu anna Muhammad ar-Rasool-lal-lah twice, in a low voice, then repeating them again in a louder voice. The evidence for this ruling is a hadith in the collection of Imam Muslim wherein Abu Mahdhura reportedly said that the Prophet of Allah (P.B.U.H) taught him to perform the Adhan consisting of nineteen phrases by saying the following words: **"Allah is the Greatest, Allah is the Greatest; I testify that there is none worthy of worship (in truth) but Allah, I testify that there is none worthy of worship (in truth) but Allah; I testify that Muhammad Is the Messenger of Allah, I testify that Muhammad is the Messenger of Allah, and it should be again repeated: I testify that there is none worthy**

**of worship (in truth) but Allah, I testify that there is none worthy of worship (in truth) but Allah; I testify that Muhammad Is the Messenger of Allah, I testify that Muhammad is the Messenger of Allah. Come to the prayer (twice). Come to success (twice).' Is-haq added: 'Allah is the Greatest, Allah is the Greatest; there is none worthy of worship (in truth) but Allah.'"**

**Method #2:**

Allah is the greatest,

Allah is the greatest,

Allah is the greatest,

Allah is the greatest,

I testify that there is no god except Allah,

I testify that there is no god except Allah,

I testify that Muhammad is Allah's Messenger,

I testify that Muhammad is Allah's Messenger,

**(Then, he said, 'Go back, raise your voice, and say:)**

I testify that there is no god except Allah,

I testify that there is no god except Allah,

I testify that Muhammad is Allah's Messenger,

I testify that Muhammad is Allah's Messenger,

Come to prayer,

Come to prayer,

Come to success,

Come to success,

Allah is the greatest,

Allah is the greatest,

There is not god except Allah.

**Allahu Akbar,**

**Allahu Akbar,**

**Allahu Akbar,**

**Allahu Akbar,**

**Ash hadu an la ilaha illal lah,**

**ash hadu an la ilaha illal lah,**

**Ash hadu an-na Muhammadar rasulul-lah,**

**Ash hadu an-na Muhammadar rasulul-lah,**

**(**Then, he said, 'Go back, raise your voice, and say:)

**ash hadu an la ilaha illal lah,**

**Ash hadu an-na Muhammadar rasulul-lah,**

**Ash hadu an-na Muhammadar rasulul-lah,**

**hayya 'alas, salah,**

**hayya 'alas salah,**

**hayya 'alal falah,**

**hayya 'alal-falah,**

**Allahu Akbar;**

**Allahu Akbar,**

**La i la ha illal lah.**

It is also important to note that regarding the above mentioned method of pronouncing the azan, www.shafiifiqn.com under the heading: "Abu Mahdhurah's (Rady Allahu 'anhu) Adhan Posted by fatwa on Jun 2, 2011 in Featured, Other Issues, Salah) reports the following: "Abu Mahdhurah was the Prophet Muhammad's appointed mu'adhdhin [one who calls to prayer] in Makkah. The scholars differ regarding his name. According to Imam Bukhari, Ibn Ma'in, and Imam Nawawi, his name is Samurah. (al-Isti'ab v. 4; Sharh Sahih Muslim v. 4, p. 82) According to Hafiz Ibn Hajar and Hafiz Dhahabi, his name is Aws. (Siyar v. 3; p. 117; Taqrib al-Tahdhib p. 671) He passed in the year 59, upon which his children inherited the duty of adhan. Thus, the way in which the Prophet Muhammad instructed Abu Mahdhurah to call the adhhan was practiced in Islam's holiest city, Makkah. (Sharh Sahih Muslim v. 4, p. 82) There are two issues regarding Abu Mahdhurah's adhan:

**Issue #1**) Whether tarbi' (in Arabic التربيع) which is saying "Allahu Akbar" four times in the beginning, or tathniyah (in Arabic التثنية) saying it twice, is preferred.

**Issue #2**) Tarji’ (in Arabic ترجيع), the repeating of the shahadatayn [Ash-hadu an la ilaha illa Allah and Ash-hadu anna Muhammadan Rasulullah].

Regarding the first, the majority, including Imam Shafi’i, go the way of tarbi’. The version of Abu Mahdhurah’s hadith which Imam Shafi’i related includes four “Allahu Akbar”s. (Kitab al-Umm v. 2, p. 185-187) Other versions of the hadith establish saying it four times as well. (See: al-Mu’jam al-Kabir v. 7, p. 171; Musnad Ahmad v. 3, p. 408; Sahih Ibn Hibban v. 4, p. 575; Sahih Ibn Khuzaymah v. 1, p. 195; al-Sunan al-Kubra v. 1, p. 392, 394) Accordingly, the majority opined that it should be said four times. The opinion of saying it twice is related from Imam Malik, and as the practice of the people of Medina... Even so, the majority accept ziyadat al-thiqah [an authority’s added wording]; thus they opine that tarbi’ is desired. (Sharh Sahih Muslim v. 4, p. 81)

Regarding tarji’, it is first saying the shahadatayn twice in a lowered voice, and again twice thereafter in a loud voice. This is as found in Imam Shafi’i’s Kitab al-Umm (v. 2, p. 185-87) where he related Abu Mahdhurah’s hadith. ... In conclusion, the adhan called out in Makkah was taught to Abu Mahdhurah by the Prophet Muhammad. Imam Shafi’i transmitted it, and recommended that it be made accordingly.

And Allah knows best.

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To add further detail to this matter, I have included the following fatwa of the late Shaykh Bin Baz which reads as follows: "While Bilal was pronouncing Adhan (call to prayer) before him (the Prophet) in Al-Madinah, we can reconcile between ahadiths in this regard by saying that the Adhan of Bilal is allowable without making Tarji' (muazzin first says 2 shahadas in low voice; just people near him can hear it, then he again says 2 shahadas for a 2nd time raising his voice with them. This is called at tarji'. Tarji' pertains solely to the adhan; not the iqamah. Most muaddins generally do not apply this Sunnah.) and the Adhan of Abu Mahdhurah is also allowed including Tarji'. Therefore, if one does this or that, there is no harm. Also, Bilal used to say words of Iqamah (call to performing prayer) in odd numbers before the Prophet (peace be upon him), except Takbir (saying 'Allah Akbar' [Allah is the Greatest]) and 'Qad Qamat Al-Salah' i.e. 'Salah is about to begin' [he said them twice] and on the other hand Abu Mahdhurah used to say all the words of Iqamah in even numbers, as the Prophet (peace be upon him) taught him and all of these are acts of Sunnah and there is no disagreement between the two Hadiths. However, some scholars are of the opinion that the better act is

that of Bilal as this agrees with the order of the Prophet (peace be upon him) until he (peace be upon him) died and Allah does not choose for His Prophet (peace be upon him) except the best. However, none of the two forms is wrong. Scholars call this difference of multiformity, which is permissible. It includes the different words of Du`a'-ul-Istiftah (opening supplication when starting the Prayer), Ta`awwudh (seeking refuge with Allah), Tashahhud (a recitation in the sitting position in the second/last unit of Prayer) and the like of things authentically referred to the Prophet. It is allowable to observe any of them but the difference is regarding what is better of them as mentioned previously regarding the words of the Adhan and Iqamah. These and similar issues should not be put to disagreement in order not to confuse people, for these issues are known to scholars and the evidence on them are also known while there is no harm in observing any of them, as they are all allowable; praise be to Allah; but ignorance leads people astray."

3. The third method of pronouncing the azan involves making two takbirs and repeating the "statements of witness," making the number of phrases seventeen in total. The evidence for this ruling is a hadith in the collection of Imam Muslim wherein Abu Mahdhurah related that the Prophet (P.B.U.H.) taught him the

following adhan: "**Allahu akbar, Allahu akbar. Ashhadu alla ilaha illal-lah, ashhadu alla ilaha illal-lah. Ashhadu anna Muhammad ar-Rasool-lal-lah, ashhadu anna Muhammad ar-Rasool-lal-lah. Then repeat ashhadu alla ilaha illal-lah (twice), ashhadu anna Muhammad ar-Rasool-lal-lah (twice), hayya 'alas-salah (twice), hayya 'alal-falah (twice). Allahu akbar, Allahu akbar. La ilaha illal-lah**."

**Method #3**:

Allah is the greatest,

Allah is the greatest,

I testify that there is no god except Allah,

I testify that there is no god except Allah,

I testify that Muhammad is Allah's Messenger,

I testify that Muhammad is Allah's Messenger,

I testify that there is no god except Allah,

I testify that there is no god except Allah,

I testify that Muhammad is Allah's Messenger,

I testify that Muhammad is Allah's Messenger,

Come to prayer,

Come to prayer,

Come to success,

Come to success,

Allah is the greatest,

Allah is the greatest,

There is not god except Allah.

**Allahu Akbar,**

**Allahu Akbar,**

**Ash hadu an la ilaha illal lah,**

**Ash hadu an la ilaha illal lah,**

**Ash hadu an-na Muhammadar rasulul-lah,**

**Ash hadu an-na Muhammadar rasulul-lah,**

**Ash hadu an la ilaha illal lah,**

**Ash hadu an la ilaha illal lah,**

**Ash hadu an-na Muhammadar rasulul-lah,**

**Ash hadu an-na Muhammadar rasulul-lah,**

**hayya 'alas salah,**

**hayya 'alas salah,**

**hayya 'alal falah,**

**hayya 'alal-falah,**

**Allahu Akbar;**

**Allahu Akbar,**

**La i la ha illal lah.**

## **Azan for Fajr salat**:

The azan for Fajir prayer is pronounced exactly the same as method #1, with the exception that after reciting hayya 'alal-falah (rush to success), one must say: "as-salaatu khairun min an-naum (prayer is better than sleep) twice; then proceed with the completion of the azan by saying: "Allahu Akbar, Allahu Akbar, La i la ha illal lah (Allah is the greatest, Allah is the greatest, there is not god except Allah)." The evidence for this ruling is a hadith in the collection of Abu Dawud wherein Abu Mahdhurah asked the Prophet (P.B.U.H.) to teach him the adhan, and the Prophet (P.B.U.H.) informed him: "**If it is the morning adhan, say, as-salaatu khairun min an-naum, as-salaatu khariun min annaum. Allahu akbar, Allahu akbar. La illaha illal-lah**."

It is also important to note that in instances in which two Adhans are called for Fajr Prayer, the muaddin must not say At-Tathweeb: "Prayer is better than sleep," after twice saying: "Come to success" in the first adhan. This phrase is reserved solely for the second Adhan which signifies that the time for Fajr salat has commenced. The individual intending to observe Sawm (Fasting) must also at this time abstain from eating and drinking. The evidence for this ruling is a hadith in the collection of Bukhari wherein Ibn 'Abdullah bin Mas'ud narrated

that the Prophet (P.B.U.H.) said: **"The Adhan pronounced by Bilal should not stop you from taking Suhur, for he pronounces the Adhan at night, so that the one offering the late night prayer (Tahajjud) from among you might hurry up and the sleeping from among you might wake up. It does not mean that dawn or morning has started..."** Furthermore, the evidence for saying prayer is better than sleep in the second azan of Fajr can be found in the above mentioned hadith collected by Ahmad and Abu Dawud wherein Abu Mahdhurah reportedly asked the Prophet (P.B.U.H.) to teach him the adhan, and was in turn instructed as follows: **"If it is the morning (Fajr) adhan, say, as-salaatu khairun min an-naum, as-salaatu khariun min annaum. Allahu akbar, Allahu akbar. La illaha illal-lah."**

## Iqamah

1. The first method of performing the iqamah involves saying the first takbir four times and everything else twice, with the exception of the last statement of la ilaha illal-lah. The evidence for this ruling is the hadith of Bukhari wherein Abu Mahdhura narrated: **"The Prophet (P.B.U.H.) taught him the iqamah consisting of seventeen phrases; namely: 'Allahu akbar (4 times), ashhadu alla ilaha illal-lah (twice), ashhadu anna Muhammad arRasool-lal-lah (twice), hayya 'alas-salah (twice),**

**hayya 'alal-falah (twice), qad qaamatis-salah (twice), Allahu akbar, Allahu akbar. La ilaha illal-lah.'"**

**Method #1:**

Allah is the greatest,

Allah is the greatest,

Allah is the greatest,

Allah is the greatest,

I testify that there is no god except Allah,

I testify that there is no god except Allah,

I testify that Muhammad is Allah's Messenger,

I testify that Muhammad is Allah's Messenger,

Come to prayer,

Come to prayer,

Come to success,

Come to success,

qad qaamatis-salah,

qad qaamatis-salah,

Allah is the greatest,

Allah is the greatest,

There is not god except Allah.

**Allahu Akbar,**

**Allahu Akbar,**

**Allahu Akbar,**

**Allahu Akbar,**

**Ash hadu an la ilaha illal lah,**

**Ash hadu an la ilaha illal lah,**

**Ash hadu an-na Muhammadar rasulul-lah,**

**Ash hadu an-na Muhammadar rasulul-lah,**

**hayya 'alas salah,**

**hayya 'alas salah,**

**hayya 'alal falah,**

**hayya 'alal-falah,**

**qad qaamatis-salah,**

**qad qaamatis-salah,**

**Allahu Akbar,**

**Allahu Akbar,**

**La i la ha illal lah.**

2. The second method of performing the iqamah involves saying the beginning and ending takbir, and the phrase qad qaamatus-salah twice; while everything else is said only once; making eleven phrases in all. The evidence for this ruling is a hadith of Ibn Majah wherein 'Abdullah ibn Zaid narrated: "**.... When you stand for the prayer, say "Allahu akbar, Allahu akbar. Ashhadu**

**alla illaha illal-lah, ashhadu anna Muhammad ar-RasoolAllah. Hayya 'alas-salah, hayya 'alal-falah. Qadqaamatissalah, qad qaamatis-salah. Allahu akbar, Allahu akbar. La illaha illal-lah...**."

**Method #2:**

Allah is the greatest,

Allah is the greatest,

I testify that there is no god except Allah,

I testify that Muhammad is Allah's Messenger,

Come to prayer,

Come to success,

qad qaamatis-salah,

qad qaamatis-salah,

Allah is the greatest,

Allah is the greatest,

There is not god except Allah.

**Allahu Akbar,**

**Allahu Akbar,**

**Ash hadu an la ilaha illal lah,**

**Ash hadu an-na Muhammadar rasulul-lah,**

**hayya 'alas salah,**

**hayya 'alal-falah,**

**qad qaamatis-salah,**

**qad qaamatis-salah,**

**Allahu Akbar;**

**Allahu Akbar,**

**La i la ha illal lah.**

3. The third method of pronouncing the iqamah is basically the same as the manner described in the preceding method; however, Qad qaamatus-salah is said only once, making this version of the iqamah a total of ten phrases. It is also worth mentioning that Imam Malik allegedly chose this method, because he found the inhabitants of Madinah performing it as such. However, it is important to note that according to Ibn al-Qayyim, "It is not proven that the Messenger of Allah (P.B.U.H.) ever said 'Qad qaamatus-salah' only once." In fact, renowned Maliki scholar Ibn 'Abdul-Barr was of the view that Qad qaamatus-salah in every instance, is to be recited twice."

**Method #3:**

Allah is the greatest,

Allah is the greatest,

I testify that there is no god except Allah,

I testify that Muhammad is Allah’s Messenger,

Come to prayer,

Come to success,

qad qaamatis-salah,

Allah is the greatest,

Allah is the greatest,

There is not god except Allah.

**Allahu Akbar,**

**Allahu Akbar,**

**Ash hadu an la ilaha illal lah,**

**Ash hadu an-na Muhammadar rasulul-lah,**

**hayya 'alas salah,**

**hayya 'alal-falah,**

**qad qaamatis-salah,**

**Allahu Akbar,**

**Allahu Akbar,**

**La i la ha illal lah.**

# Disliked acts of a muaddin

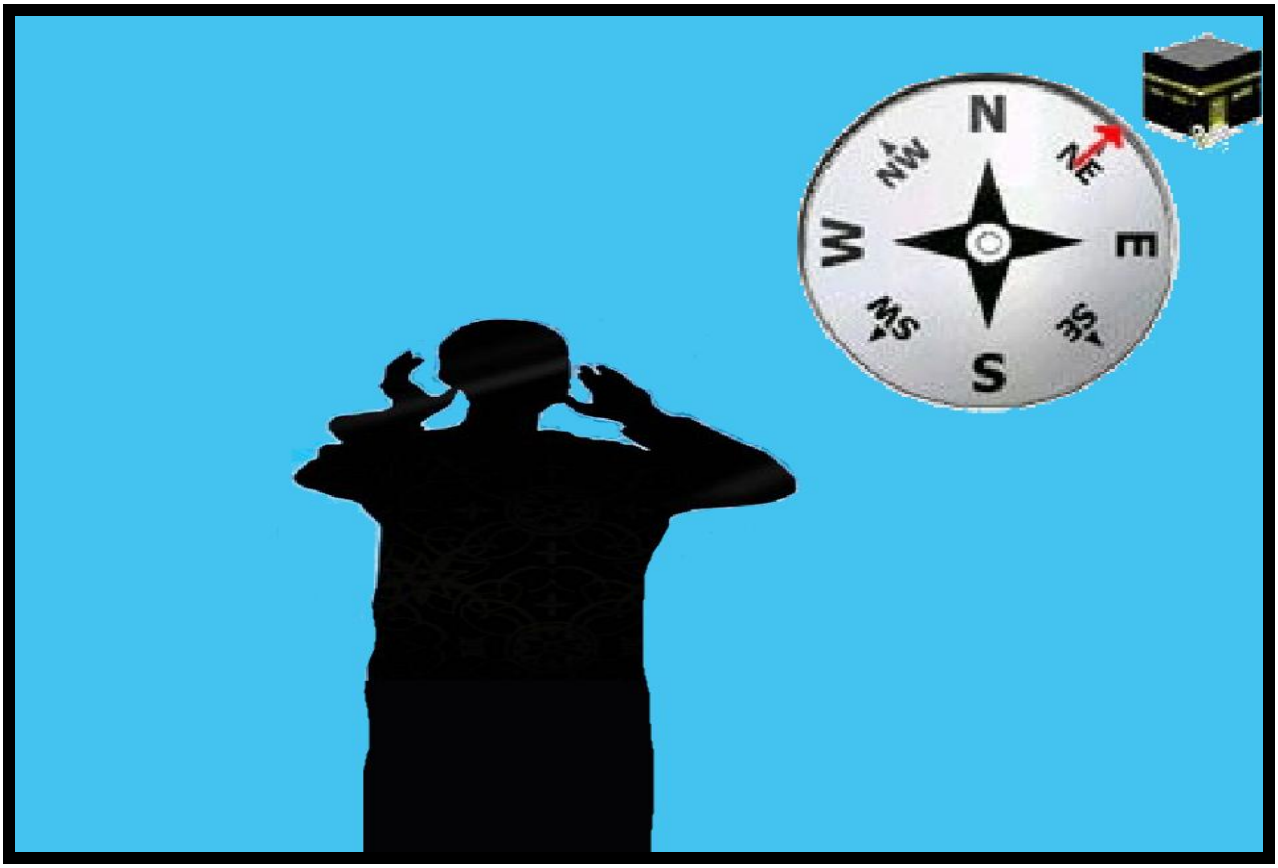
1. **To perform the azan solely for monetary reasons:** It is deemed an undesirable act to perform the azan solely with the intent of getting paid. Rather, it is encouraged that one should perform

the azan solely for Allah's sake and not for wages. The evidence for this viewpoint is a hadith collected by Abu Dawud wherein 'Uthman ibn Abu al-'Aas reportedly asked the Messenger of Allah (P.B.U.H.) to appoint him as the imam of his people. He replied: "**You are their imam. Be careful about the weak amongst them, and appoint a caller to prayer who does not accept wages for his adhan**."

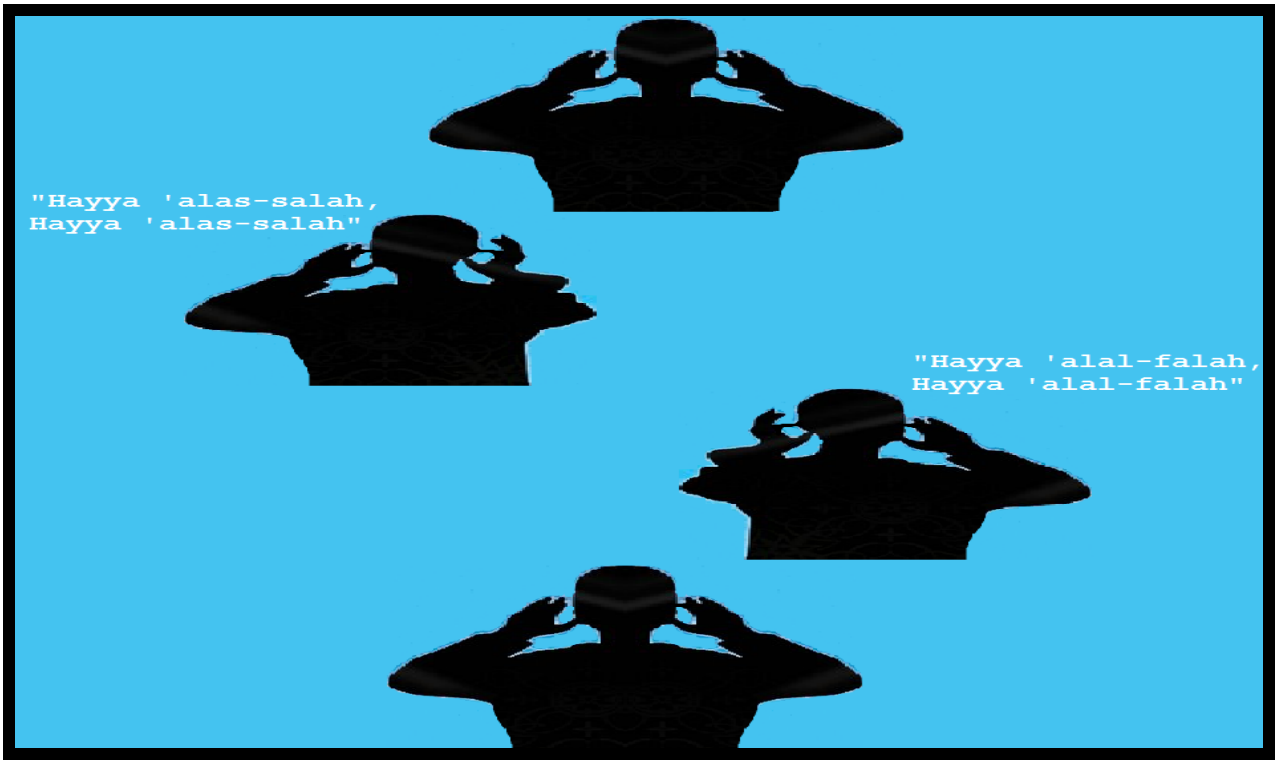
2. **To perform the azan while not in a state of ceremonial purity through either ghusl, wudu, or tayammum:** It is deemed an undesirable act to perform the azan while one's body, clothing, or vicinity are ceremonially impure. The muaddin should be clean from all major and minor impurities. The evidence for this position is a hadith in the collection of Abu Dawud wherein Al-Muhajir ibn Qanfadh reported that the Prophet (P.B.U.H.) said to him: "**Nothing prevented me from returning (your salutations) except that I dislike to mention the name of Allah when I am not clean**." Therefore, since Allah's name is constantly pronounced during the azan, the above mention hadith is used as evidence supporting the recommendation to be in a state of ceremonial purity prior to calling the azan. It is also important to note that according to the Shafiyyah, making the call while one is not in a state of cleanliness is permissible although disliked.

According to Ahmad, the Hanafiyyah, and others, it is permissible and is not disliked.

3. **To perform the azan while not standing and facing the qiblah:** In order to ensure that the azan is heard from afar, it is encouraged that one should perform the act while standing and facing the qiblah. The well known scholar of the past, Ibn al-Mundhir supported this opinion and was reported to have said: "The consensus is that it is sunnah for the muaddin to stand in order to be heard from afar, and to face the qiblah while performing the adhan. However, if the muaddin deviates from the qiblah, his adhan will be sound, but the act will be disliked."



4. **To not turn the head to the right when saying hayya 'alas-salah, hayya 'alas-salah, and to the left when saying hayya 'alalfalah, hayya 'alalfalah:** It is encouraged that the muaddin should turn his head, neck and chest to the right upon saying "Hayya 'alas-salah, Hayya 'alas-salah" and to the left upon saying "Hayya 'alal-falah, Hayya 'alal-falah." An-Nawawi allegedly supported this opinion and was reported to have said: "It is the most authentic form." Bukhari, Imam Muslim, and Ahmad also support An Nawawi's position by relating the following hadith of Abu Juhaifah, wherein he reported: **"Bilal made the adhan, and I saw the movement of his mouth from this side to that side upon saying "Hayya 'alas-salah" and "Hayya 'alal-falah."**



Regarding the act of turning one's head from right to left during the azan, it is not considered an obligatory act; despite the above mention hadith of Bukhari that was narrated by Abu Juhaifah. It is also important to note that in Al-Mughni, Ahmad allegedly stated that the caller should not turn to the left or to the right unless he is at the top of a minaret; i.e., so as to ensure that the people in every direction can hear him.

5. **To not place the tips of one's index fingers inside of the ears:** It is customary that the muaddin should insert his index fingers into his ears. The evidence for this ruling is a hadith in the collection of Abu Dawud wherein Bilal reportedly said: "**I put my index fingers into my ears and made the adhan**." Furthermore, a hadith of Tirmidhi that was narrated by Sa'd al-Qurdh reports: "**Allah's Messenger (P.B.U.H.) guided Bilal that he should place his fingers in his ears and said: 'It makes the voice louder**.'"

However, it is important to note that the act of putting one's fingers (index) into the ears is not an obligatory act. This fact is evident from the hadith of Bukhari wherein it was reported: "**Bilal put his two fingers in his ears while Ibn 'Umar did not put his fingers in his ears**."

6. **To not raise the voice while pronouncing the azan:** It is an absolute requirement that the muaddin raise his voice during the calling of the azan; because, this was in fact the basis behind instituting the azan; i.e., to institute a system that would effectively announce to the entire Muslim community in a single instance that the time for salat was in. It would therefore be impractical to pronounce the azan in any manner that would not be effective in calling the Muslim ummah to assemble for the fard salat.

The evidence for pronouncing the azan in a loud voice is a hadith collected by Bukhari wherein Abu Sa'id al-Khudri reportedly said (to Abu Sa'sa' al Ansari): "**I see that you love sheep and the desert. When you are among your sheep or in the desert, give the call to prayer and raise your voice when doing it. No jinn or man or anything within range hears the voice of the mu'adhdhin without bearing witness for him on the Day of Rising.' Abu Sa'id said, 'I heard this from the Messenger of Allah, may Allah bless him and grant him peace.**'"

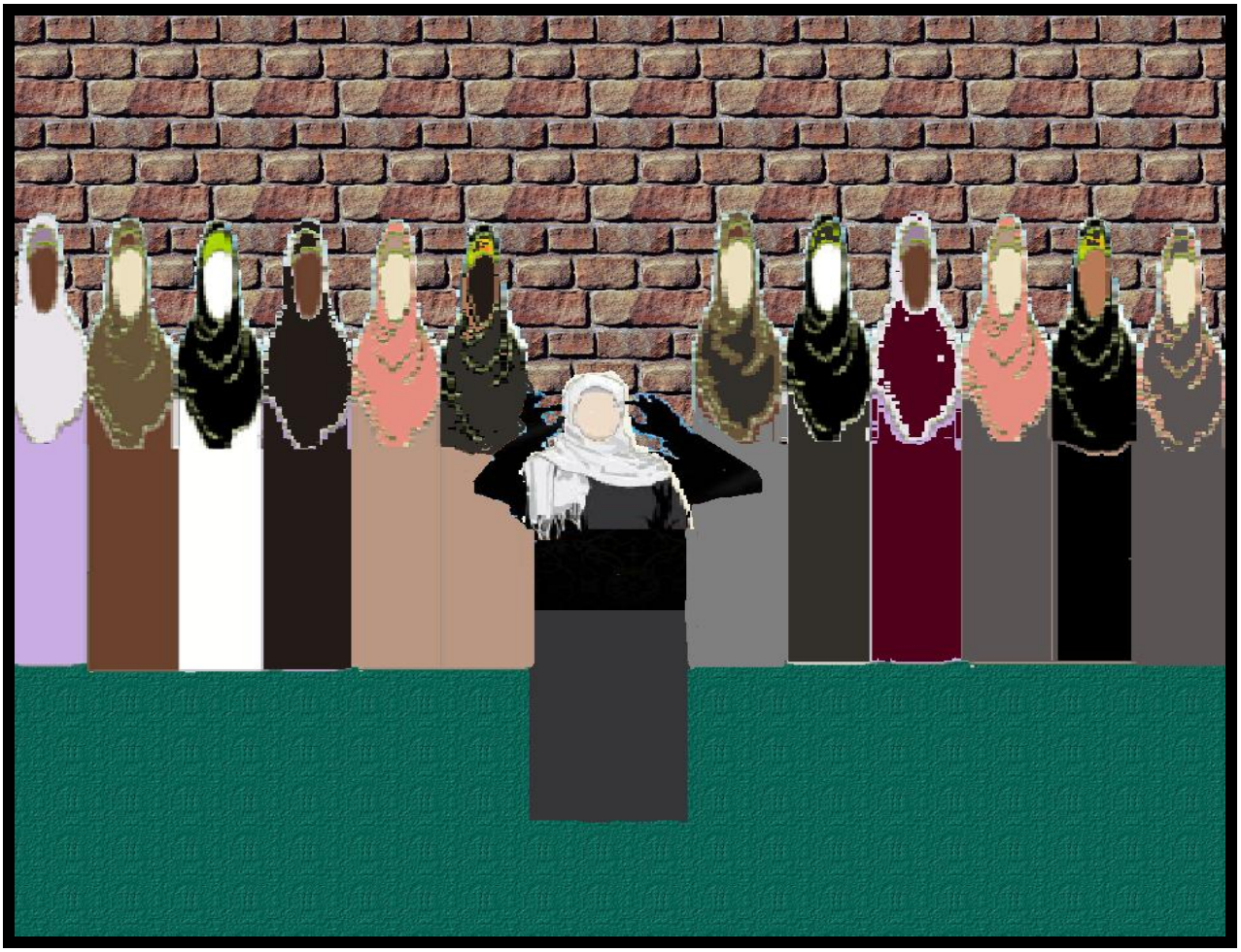
7. **To not recite the azan in a slower pace than the iqamah:** The muaddin is encouraged to pause between each phrase of the azan while being quick when pronouncing the iqamah. The evidence for this recommendation is a hadith collected by Bukhari, wherein Anas reportedly said: "**Bilal was ordered to repeat the wording**

**of the Adhan for prayers twice (in a slow-paced rhythm to inform the Muslims that the time for a particular salat was in), and to pronounce the wording of the Iqama once (in a faster-paced rhythm to inform the Muslims that they should arrange themselves in rows; because, the salat is actually starting); however, 'Qad-qamat-is-Salat' is said solely in the iqamah."**

Furthermore, regarding this hadith of Bukhari, the Hanafi madhab have allegedly derived the opinion that the wording of the hadith does not in fact refer to the actual words of the azan and iqamah; rather, it refers to pronouncing the iqamah in a single tone of voice (in a speedy manner wherein each pair of phrases is said in one go) while the azan is recited in a slower manner wherein the muaddin pauses between each pair of phrases (so it is doubled).

8. **For a female to publically call the azan to assemble men for a fard salat:** There is no azan or iqamah for women while in the company of men in congregation. The evidence for this opinion is a narration of al-Baihaqi wherein he stated: **"It is related from 'Aishah that she would make the adhan and iqamah and lead the women in prayer, standing in the middle of the row."** With this being said, it is important to note that according to Anas ibn Malik, Saeed ibn Musayyab, Abu Thawr and imam Malik: "The adhan and the iqamah are not obligatory upon women." It has also been

narrated that Imam Ahmad and Imam Shafi'i reportedly said: "If they do it, there is no problem and if they choose not to perform the azan and iqamah, this is also permissible."



It is also worth mentioning that the narration from ibn Umar stating that "There is no adhan or iqamah for women," according to Shaikh Albani: "This (narrator) is not Abdullah ibn umar Al Khattab but rather Abdullah ibn umar ibn Naafi' al umari al mukkabir and he is weak; therefore, the hadeeth is weak, and it also goes against an authentic narration from Al musannaf

(vol.1 pg.223) wherein ibn Umar himself when asked, "should women make the adhan?" became angry and said: "**Am I going to prevent them from the remembrance of Allah**?" Shaikh Albani further stated: "Whatever rulings apply to men also applies to women; except, if there is a daleel (argument by way of evidence) to prove otherwise."

9. **To call the azan and not call the iqamah:** It is disliked that the muaddin should call the azan and not call the iqamah for the fard salat. This ruling according to Fiqh-Us-Sunnah is based on the belief that the caller to prayer takes precedence in performing the iqamah. This opinion is allegedly supported by Ash-Shaifi, who declared, "If a man made the azhan, he should follow it up with the iqamah." Tirmidhi concurs, and reportedly said: "Most of the scholars agree with this opinion."

10. **To pronounce the azan in a flamboyant manner:** The azan should be recited in a beautiful voice; however, one should not beautify its pronouncement to such an extent that upon hearing it one might interpret it as being a song (focusing on the harmony versus the actual wording). The evidence for this ruling is a hadith of Bukhari wherein 'Umar ibn 'Abdu'l-'Aziz said, "**Give the adhan without elongating it or making it too flamboyant or we will dismiss you**." Also, in another hadith collected by Bukhari, it was narrated: "**Abdullah bin Umar once strongly rebuked one Muwazzin for calling the Azan in the tune of music and said 'For Allah, I must bear malice against you**!"

11. **To not recite the phrase "prayer is better than sleep" twice during the azan for Fajr salat:** It is obligatory that the muaddin reiterate to the Muslims (whom have forsaken their warm beds as a testimony of their faith) that salat is better than

the sleep they abandoned. The evidence for this ruling is a hadith in the collection of Abu Dawud wherein Abu Mahdhurah asked the Prophet (P.B.U.H.) to teach him the adhan, and the Prophet (P.B.U.H.) informed him: "**If it is the morning adhan, say, as-salaatu khairun min an-naum, as-salaatu khariun min annaum (prayer is better than sleep, prayer is better than sleep) ....**"

12. **To not inform the Muslims to remain in their homes on days which are plagued by severe rain and cold weather:** During the time of the Prophet (P.B.U.H.), the Muslims were instructed to remain in their homes on "severely" cold and rainy days.

The evidence for this ruling is a hadith in the collection of Bukhari wherein Nafi reported: "**Once in a cold night, Ibn Umar pronounced the Adhan for the prayer at ,Dajnan (the name of a mountain) and then said, 'Pray at your homes,' and informed us that Allah's Apostle used to tell the Muadhdin to pronounce Adhan and say, 'Pray at your homes' at the end of the Adhan on a rainy or a very cold night during the journey.**'" Furthermore, another hadith of Bukhari that was narrated by Abdullah bin Al-Harith reports: "**Ibn Abbas addressed us on a (rainy and) muddy day and when the Muadh-dhin said, 'Come for the prayer' Ibn Abbas ordered him to say, 'Pray in your homes.' The people began to look at one another with surprise as if they did not like it. Ibn 'Abbas said, 'It seems that you thought ill of it but no**

**doubt it was done by one who was better than I (i.e. the Prophet). It (the prayer) is a strict order and I disliked to bring you out.' Ibn 'Abbas narrated the same as above but he said, 'I did not like you to make you sinful (in refraining from coming to the mosque) and to come (to the mosque) covered with mud up to the knees.'"**

13. **To say aloud "Peace and blessings upon the Messenger" after the adhan:** According to Fiqh-Us-Sunnah, saying "Peace and blessings upon the Messenger, Mohammed (P.B.U.H.)" is a hated innovation. The evidence for this opinion is the statement from Ibn Hajr who reportedly said in al-Fatawa al-Kubra: "Our shaikhs and others have given a legal verdict about the prayers and salutations prescribed for the Prophet (P.B.U.H.) after the adhan is recited, in addition to the prescribed manner in which the muaddin performs the acts in question. Their verdict is that the making of salutations for the Prophet (P.B.U.H.) has its foundation in the sunnah; however, the manner in which these prayers are now being performed is clearly an innovation."

Muhammad 'Abduh was asked about sending the prayers and salutation upon the Prophet (P.B.U.H.) after the adhan had been recited and he gave the following reply: "The adhan, as mentioned in al-Khaniyyah, is only for the prescribed prayers. It consists of fifteen phrases, with the last being La ilaha

illal-lah. Whatever is mentioned in the adhan before or after the prescribed wording is an innovation. It has been introduced for rhythm, and nothing else. There is hardly a scholar who has allowed it, nor does it make any sense to say that it is a good innovation; for every innovation in matters of worship is evil (in the hellfire). Whoever claims that the additional phrases added to the adhan has not been added for melody, is lying!"

14. **To include extraneous additions to the adhan:** According to Fiqh-Us-Sunnah, the adhan is a form of worship. Muslims are therefore not allowed to add or subtract anything from it. The evidence for this ruling is a hadith in the collection of Imam Muslim wherein Aiesha, the Mother of the Believers reportedly said: **"Allah's Messenger (P.B.U.H.) said: 'Whoever introduces something new into this matter of ours that is not from it will have it rejected**." Among these acts include the muaddin saying, "I bear witness that our leader (Muhammed) is the Messenger of Allah." It is therefore important to note that Ibn Hajr is of the opinion that the word "leader" may not be added to the adhan, although it is permissible on other occasions.

15. **Leaving the Mosque After the Adhan (and Before the Prayer):** It is not permissible for a Muslim to leave after the azan has been called; unless there is either some valid excuse to do so

or one has the intention to return before the prayer actually commences.

The evidence for this opinion is a hadith in the collection of Ahmad wherein Abu Hurairah related: "**The Prophet (P.B.U.H.) informed them, 'If one of you is in the mosque and the call is made, he should not leave the mosque until he prays**."

Furthermore, another hadith collected by Ahmad, narrated by

Mu'adh at-Jahni related that the Prophet (P.B.U.H.) reportedly said: "**It is the utmost apathy and sign of disbelief and hypocrisy that one who hears the call of Allah to salvation does not respond**."

16. **To speak after reciting the iqamah**: The muaddin should not speak after the iqamah has been called. In fact, the muaddin cannot call the iqamah according to his own desire. He has to wait until the Imam actually gives him the directive to call the iqamah; so that the believers know that the actual salat is commencing. Furthermore, some scholars dislike for the muaddin to even speak during the adhan; although al-Hasan, 'Ata and Qatadah permit it. According to Abu Dawud, "**I asked Ahmad, 'May a man speak during his adhan?' He said, 'Yes.' 'May he speak during the iqamah?' He said, 'No,' and that is because it is preferred that he make it quickly**."